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NORTH AMERICA AND AFRICA, THEIR PAST, PRESENT AND
FUTURE.

By

John Frederick Foard

NORTH AMERICA *And* **AFRICA**

Their Past, Present
And Future

AND KEY TO THE **NEGRO PROBLEM**



By

Dr. John F. Foard, Statesville, N.C.

THIRD EDITION

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NEGRO PROBLEM**

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North America and Africa

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The Negro Problem

BY

DR. JOHN F. FOARD, OF STATESVILLE, N. C.

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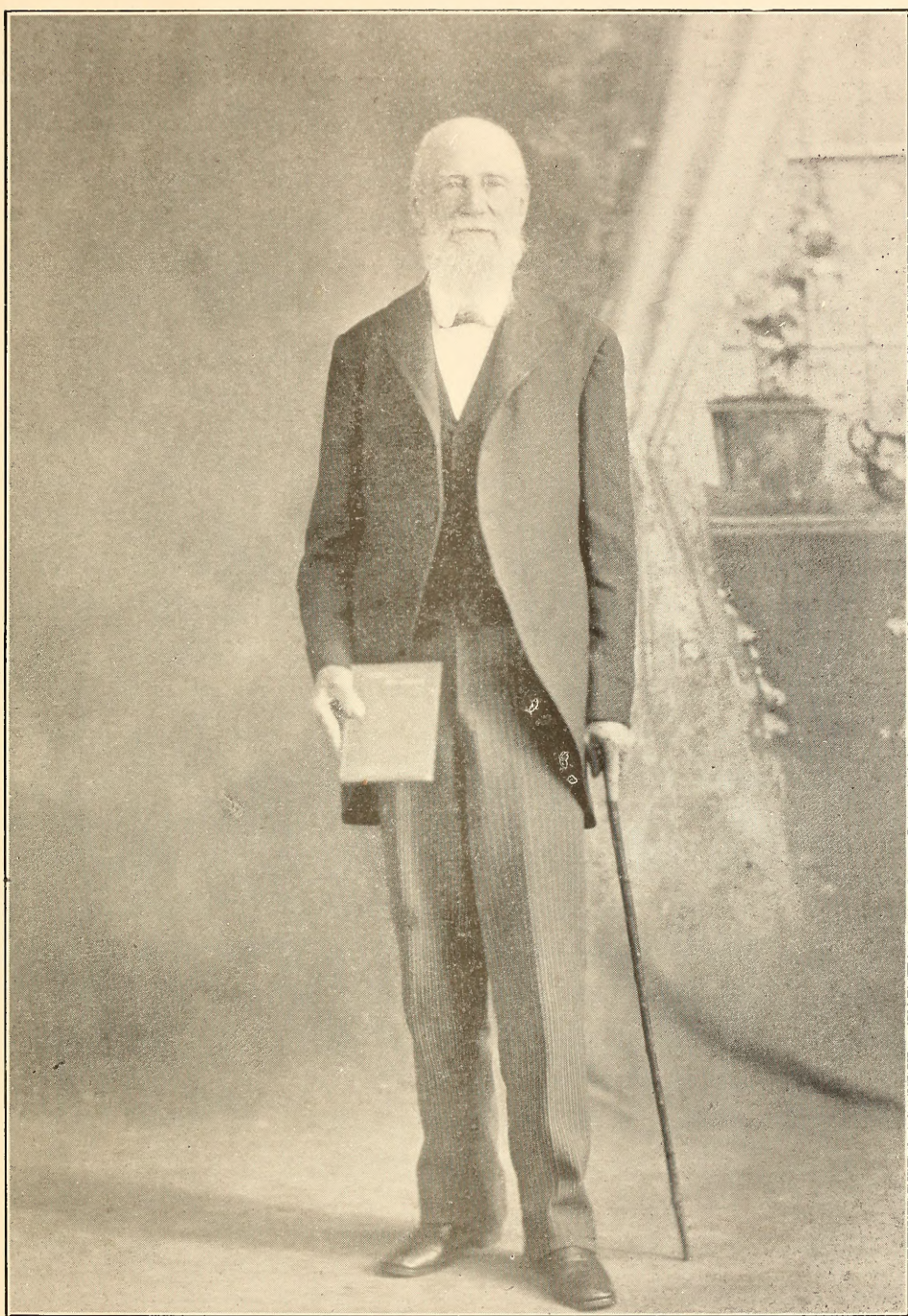
MULTUM IN PARVO

“LIBERIA : A republic founded by black men,
maintained by black men, and which holds out to
hope the brightest prospects.”—*Henry Clay*.

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THE AUTHOR



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INTRODUCTION.

One of the problems of not only the South but of the entire nation, for the past thirty-eight years, has been the "Negro Problem." Any one who can add to its solution is a benefactor to both races in America. This pamphlet has three things to recommend it. First, it is on a living issue, that is attracting the best thought of our nation. One method of solving this vexed question has been set forth in these pages. The idea of colonizing the Negro is not a new one. It has had and still has the cordial support of strong and influential men. The second recommendation offered to the reader, is that it is well written; in the purest English, and not an ambiguous sentence in it. The third is: the author has given this subject his best thought, and investigations, running through many years. Not only are his plan and thoughts mature, but he thoroughly believes them. The conclusions of a cultured mind, that has been directed to solve a great question, may well be considered. I commend to every one this booklet, and ask a patient perusal of its pages.

J. E. THOMPSON, P. E.,
Statesville District, W. N. C. Conference.

PREFACE

For Third Edition of "NORTH AMERICA AND AFRICA ; THEIR PAST, PRESENT AND FUTURE." Having written a small book entitled as above ; the First Edition appeared on the 20th of May (our Mecklenburg Independence Day) 1875. To prove that America, though when discovered, was occupied by the Aborigines, was destined to become the home of the white man ; and Africa was and should ever be the future home of the negro race, unmixed with or unmolested by others. Four years later a Second Edition appeared in an enlarged and improved form, though both were premature, as they asked for national aid to accomplish the objects named. Believing the time has now come for action, the author proposes now to issue the Third Edition, not only to give additional proof of the necessity of the great work, but the manner of doing it to benefit the two Continents and the entire world. From every standpoint, the present time seems to be most opportune and propitious to begin and carry on to a speedy completion of a plan originated in the minds of some of our greatest statesmen and philanthropists, who formed the American Colonization Society eighty years ago, and adopted in early life by the writer and has followed him through many eventful years ; now believes he

has formulated a most feasible plan to obtain the great blessing ; and having been familiar with the institution of slavery from childhood to its abolition, and the freedmen constantly since, a period of over three-fourths of a century, and studied the questions involved in all their phases should know whereof he writes. *Dedicated to Suffering Humanity.*

Fraternally,

AUTHOR.

Statesville, N. C., Feb. 22nd, 1904.

North Carolina
State Library

NORTH AMERICA AND AFRICA; Their Past, Present and Future, and Key to the Negro Problem.

CHAPTER I.

History tells us that Columbus planted the national flag and religion or Romanism of Spain, on the shores of America when first discovered; and with them the love of gold appeared and showed itself in the destruction and partial extermination of the natives; and the introduction of African slavery which was encouraged and fostered by England and other nations and their piratical ships. The original Colonies of England protested against the introduction of slavery, but to create commerce and wealth the parent government compelled our forefathers to submit, and later the New England States encouraged and participated in the importation and traffic in the heathen population of Africa, captured or bought for the trade, which increased in the Colonies. After the union of the States the people saw a great evil had been put upon them, and began to discuss and legislate on the subject, which resulted in the sale of most of the slaves from the Northern to the Southern States, the former seeing the institution was unprofitable to them, as well as an evil, manumitted the remainder by

legislative enactments ; and the demand for cotton to supply the mills of the old world, as well as those springing up in the North increased, with the aid of the politicians, the pro-slavery population of all the States ; and on the other hand, formed the non-slaveholding element and the far-seeing Christians and philanthropists into opposing forces in every State. The continued agitation of the subject caused several of the Southern States to come very near following the example of their Northern brethren and passing laws for emancipation, and colonization, notwithstanding the increased difficulties around them, in preference to allowing individual owners to free and turn them loose as citizens as some had done ; and later the Western States had to pass laws prohibiting the freed population being sent to them from the Slave States, thereby stopping the influx of the freed negroes of the South, which they saw would soon give them trouble. So grave the situation became as early as 1820, that many of the leading divines, politicians, and slave-owners of all the States, formed themselves into the Colonization Society of America, procured a charter from Congress and provided means to buy territory in Africa, created a second Republic, "*Liberia*," and empowered our Navy to confiscate the ships, and sending the slave passengers to Liberia at government expense. Had not the politicians interfered by fanning the flame of personal prejudice of "*fire-eaters*" on both sides, and making the

negro a bone of contention to the injury of both sections and all parties, that movement would have freed all the slaves of the Union and had them comfortably located in their native land, and prevented our civil war, and made this a white man's country and Africa the black man's. The temptation for narrow-minded politicians to enter the arena for selfish motives was far too great for them to desist for the sake of humanity ; and the jealousy of the laboring whites that did not own slaves caused them to take up the slogan, which increased difficulties, and perpetuated the institution, rather than removing it, as a great number who had inherited the institution were anxious to accomplish. Each year and every election widened the breach between the contending parties until they assumed political caste thereby, just as the adherents to the King of England had done in the Revolutionary struggle, forming two parties ; the Colonizationists were mostly of the Whig party, while their opposers were Democrats (at least in the South) notwithstanding Thomas Jefferson was one of the founders of both reformatory movements. As time passed the two great political parties contending for supremacy over the vexed question until they subdivided into factions, as Abolitionists, *per se*, and Secessionists, each ran ahead of their respective political associates, made the political horizon more dark and threatening, until all Colonizationists were branded as Abolitionists, and all slave-holders as Secession-

ists, which was far from the truth, as the two Clays of Kentucky (Henry was defeated for President in 1832 by the unjust appellation of Abolitionist) and many Southerners and slave-holders were honestly striving to solve the problem, and rid themselves and the country of the institution and its cause simultaneously. Though the Colonization Societies (for States were forming them) had started off so nobly, the constant warfare upon them and those most conservative citizens in all sections as that, the leaders of the Abolition element North began the publication and dissemination of incendiary papers, which caused mutiny and insurrection among the happy slaves where they were treated best and had the greatest liberty—and to retaliate, the “*fire-eating*” Southern politicians claimed national protection, and a dividing line between the non-slave and slave territory, and got the “Missouri Compromise,” or Mason and Dixon line; and added more slave territory by the Florida and Louisiana purchases, and the annexation of Texas, and the war with Mexico grew out of the controversy, as well as the annexation of Kansas and the extension of the compromise line; and desire to annex Mexico to extend and perpetuate slavery, though many slave-holders were anxious to be relieved of the responsibility and evils growing out of it, and hoped the labors of the Colonization Societies would bring relief, and prevent a sectional war or the division of the States. The masses of

the people on both sides were hoping, praying, and trusting for deliverance and peace ; but the fire in the sedge was on every side and the politicians would not let it be put out, for they wanted a hobby on which to ride into office ; most of them had no other interest in the matter. Three Presidential tickets being in the field in 1860, Mr. Lincoln (without receiving a plurality of all the votes of the Union) became President. He being a friend and follower of Henry Clay, and a Colonizationist, would have administered justice and given us gradual emancipation (or indemnity) and Colonization. If the "*fire-eaters*" of both sides had been compelled to accept such a compromise, or "*fight it out*" among themselves under the Union flag, on new or neutral territory, all would have ended well, and this was the talk and sentiment of a majority of voters, in North Carolina at least, as was proven by the vote on secession. When a student 60 years ago, I learned from history that several of the original Thirteen Colonies made stipulated agreements in forming the Union, and reserved the right to withdraw from it; and if my memory serves me correctly, North Carolina was one of that number, but a large majority of her citizens opposed exercising that right, until President Lincoln called on her for 75,000 troops to make war upon her neighbors and blood relatives ; and then as a *dernier ressort*, seceded, and her sons did more hard fighting and suffered more than those of any other State in proportion to

population, on either side. A recent quotation from the Baltimore *Sun* says :

“ The General Assembly of Virginia last winter passed a law providing for a statue of Gen. Robert E. Lee in statuary hall in the capitol at Washington. When the question of accepting the statue comes up in Congress there will doubtless be a discussion of the great Confederate chieftain, of his motives and his patriotism, of his conduct in taking up arms against the United States after being educated by the Federal government and having had a commission in the United States army.

Mr. Charles Francis Adams now advances an interesting fact, which may tend to confuse those narrow minds and bitter hearts that can take no pride in this great American because he fought for his own State and his own kindred, rather than against them. Some time ago Mr. Adams made a notable address at Charleston on the “Constitutional Ethics of Secession,” in which he admitted that on the question of secession being a constitutional right of the States, the South had the best of the argument. This address has been printed, and Mr. Adams has added a footnote showing that when Lee was a cadet at West Point, where he was graduated in 1829, he, in common with the other cadets, was taught that the States had the right to secede. The textbook on constitutional law used at West Point down to 1840 was “Rawle’s View of the Constitution.” William Rawle, the author of the book, was a leading member of the Philadelphia bar and an eminent authority on constitutional law. Mr. Adams makes the following quotations from this book :

‘If a faction should attempt to subvert the government of a State for the purpose of destroying its republican form, the paternal power of the Union could thus be called forth to subdue it. Yet it is not to be understood that its interposition would be justifiable if the people of a State should determine to retire from the Union, whether they adopted another or retained the same form of government. (Page 289)

The States, then, may wholly withdraw from the Union ; but while they continue they must retain the character of representative republics. (Page 290)

The secession of a State from the Union depends on the will of the people of such State. (Page 290)

The people of a State may have some reasons to complain in respect to acts of the general government ; they may in such cases invest some of their own officers with the power of negotiation, and may declare an absolute secession in case of their failure. Still, however, the secession must in such case be distinctly and peremptorily declared to take place on that event ; and in such case, as in the case of an unconditional secession, the previous ligament with the Union would be legitimately and fairly destroyed. But in either case (conditional or unconditional secession) the people is the only moving power. (Page 296).’ ”

President Lincoln was the most troubled man in all the States during the civil war, and was anxious to settle the whole matter amicably, and showed it, by his “*Hampton Roads Commission*,” and his willingness then to pay for the slaves and colonize them in Africa at government expense, even after having issued his emancipation proclamation, and the commissioners sent to confer with him would have accepted his terms had they possessed the power, in order to put an end to the carnage. But the Secessionists had put the man at the head of their government who would not accept the offer. Furthermore, the same element being opposed to all kinds of emancipation taught the negro population, before, during, and since the war, that they could not live in Liberia or Africa ; when it is as populous as any other continent. This assertion proved their selfishness or ignorance, or both ; their object was to keep them here, though both races

were injured thereby. After nearly forty years of freedom there are now many reasons for believing both races would have been greatly benefitted by said compromise. The politicians also said, "we needed them here for their labor and their votes," as if their labor and their votes could not have been supplied by judicious immigration laws; and the sequel proves their labor and votes have cost more than they anticipated. The history of the Hebrews, and all liberated slaves, proves a separation from former scenes and objects the better mode of procedure; and the history of our former slaves since their sudden change of life proves that the two races are getting farther from each other and more incongruous every day. The kindly feeling and real friendship which were so manifest before freedom, have passed away with the elder slaves and their former owners; and the new issue of both races have no desire to renew them; but on the contrary, their education and other reasons tend to widen the breach—some of which will be discussed, with other information of the two races and Continents forming the title of this humble volume, in future chapters, in order that all persons desiring information may learn facts instead of fiction; as personal prejudice and self-interest are apt to misstate or misrepresent the truth whenever selfish motives are in the way. No part of our history is so little known or cared for as that of the institution of domestic slavery. This is proven by con-

fering with citizens of different States or localities, and learn the total ignorance of some and prejudice of others because of false teaching on the subject during the bitter warfare or controversy for fifty years prior to the civil war it engendered. The term "Negro" is not used by the writer because of disrespect, but because the first brought here were from near the river Niger, called so as its waters are black and the inhabitants are black.

CHAPTER II.

COTTON GROWING IN AFRICA.

It is now evident that the commercial world intends to transfer the principal part of the American cotton crop to Africa ; and to do so, it will be necessary to carry those of the negro population who are best skilled in producing it here to raise it there.

When we consider that cotton is a biennial plant (at least that is my recollection), grows faster and longer, the climate better adapted to its growth, the land richer than ours, a greater yield can be obtained per acre there than here, living is also cheaper there than can possibly be had here ; and cheap cotton is the manufacturer's "Shibboleth," we can but conclude that in another decade Africa will ship more cotton to other countries than America has ever done or will do.

This will work no hardships to the cotton producers of America, as the joint production of grain, grasses, wool-growing and stock-raising on our present large cotton plantations will be more remunerative and less expensive than our all-cotton system has ever been. Improved machinery, fewer laborers, and greater yields will be the outcome.

Furthermore, the Mexican cotton-boll weevil is now making such dreadful havoc upon the American cotton crop, that it is only a question of time

as to its entire destruction. Then the millions of negroes now living by the cultivation of cotton must seek other employments in other sections, and come in contact more directly with white labor, which will intensify the indisposition for the two races to work side by side in the great West and North-west, and the race war, already looming up, will be a stupendous reality. To divert this let Africa become *their home*. God's hand is in this, and Pharaoh had better keep his off.

Besides, other countries are looking to us for food and raiment, as well as other manufactured goods, implements, etc., produced by white labor.

The increased demand for *wool* which is more easily produced than cotton, and the profit greater, will help to produce a revolution in Southern farming. The improvement of stock and the soil will require more skill and culture than practiced heretofore, and will pay to devote more time, attention and money, as that will be permanent wealth instead of the old "wear and tear" system of putting in one pocket and losing from two.

COFFEE.

The best coffee in the world grows in Liberia; sugar-cane, rice, cassava, yams, and other vegetables do as well. These and other crops can be raised there with half the labor and greater profits than cotton, corn and tobacco can here. So there is no need of starving; besides, clothing and fuel are not half as costly there as here.

Liberia coffee sold in Philadelphia at the Centennial in 1876 at one dallar per pound.

GOLD.

Africa is also destined to produce more gold, other minerals, and precious stones than any other country of the world. The late and Honorable J. H. B. Latrobe, of Baltimore, for many years a most efficient President of the American Colonization Society, in one of his letters to me said: "When gold is discovered in Liberia enough ships cannot be had to carry the American negroes from this to that country as fast as they will want to go." *That day has dawned upon Liberia!*

Extensive and satisfactory explorations have just been completed by an English company of ample means; and all necessary arrangements made to begin and prosecute the important work of mining, which will necessitate the building of railways, and other improvements requiring labor, and the expenditure of millions of dollars annually. So the best part of our colored population should start in time, be on hand when the rush sets in, or demoralization might occur.

When gold was discovered in California there was a great tide of emigration from the States, and many of them were missionaries and teachers, who made a Christian State of it. The United States government owes it to all of both races of her citi-

zens to open, foster, guide, and protect the exodus that must set in very soon. If left to the tender mercies of capitalists and shipping agents, many hardships and much suffering may occur. South Africa has already extracted hundreds of millions of dollars worth of gold, diamonds, etc., and the work has hardly begun. Why may Liberia and other adjacent sections not do as much?

THE FORESTS OF LIBERIA

contain many hundreds of millions of wealth in timbers, barks, medical herbs, nuts, oils, etc., and the natives need skilled and willing laborers to lead them to successful subjugation and appropriation of all those vast resources to benefit themselves and the world. The introduction of saw, and other mills and machinery will require capital as well as labor. The white men of America should furnish the former, and the best of the negro population, the latter.

“*The Walter Graham Axe*,” is a new invention, that is claimed for it, to enable one good hand to do the work of three ordinary choppers in a given length of time, with great ease and profit to the operator, and the introduction of that one instrument will save millions of dollars worth of hard labor and add greatly to the material wealth of that undeveloped country.

The J. C. Steele & Son's patent brick moulding machine with all its late improvements will also work wonders in all that vast territory to be turned into habitable domains. These inventors and patentees are native North Carolinians and friends of the writer who will gladly help them introduce their most valuable inventions into that great country for the mutual benefit of all countries and peoples. Thus it may be seen at a glance the development of Africa is a most stupendous undertaking. These and other reasons yet to be given will open up to the minds of the industrious colored laborers of Africa such stimulating inducements to emigrate to their fatherland as to greatly improve their financial condition ; and as their mental and moral growth are equally important as their temporal, it will be necessary to transfer their schools, colleges and churches, with their most consecrated Christian workers also. In fact these should form the advance guard of the great army soon to cross the Atlantic. The scientific world will soon convert the malarial sections of that vast continent into gardens and rice fields, and the cooling waters and healthful breezes from the numerous ranges of mountains will make living there preferable to any other country for the best and most useful of the colored population of America. The different nations of the Old World have now thousands of miles of railroads in successful operation in the Congo and other Northern, Southern and Eastern parts of Africa, and also many

lakes and rivers navigated by numerous steamers ; and it is now the duty of American capitalists to do as much for Western Africa. If not, Europe will soon change the map of that most productive and wonderful field, and draw skilled laborers from the sections of Africa now being cultivated ; while the American negroes can never obtain all they want here at any cost. Then let their American white friends help them to go and possess the land, instead of adding to the social and political strifes now existing, and must continue while they remain, as the chasm widens between them *continually*. Let us take a *Missionary* view mainly of the matter ! This is the age of missions ! All Christian countries are making extraordinary efforts to raise money to send and support missionaries to convert the heathen, and as for Africa, her own children should do that work ; and to educate them on the ground from whence they came will be the most speedy, economical and satisfactory mode. Besides, God suffered them to be brought here, partially prepared, freed and now designs them to finish the work of civilization and Christianization of the many millions who need the Gospel.

When Melville Cox, a white missionary, was taking his last farewell of his mother on leaving his Southern home for Africa, she threw her arms around his neck and exclaimed : “ *Oh! Melville! Melville! how can I give thee up?*” He replied : “ *Oh! Africa! Africa! how can I give thee up?*”

She saw him no more on earth. His bones lie bleaching with many others of his race and country, on Afric's sunny shores, awaiting the general resurrection. Let all consecrated colored workers adopt his language and follow his example, and soon "*The Dark Continent*" will be redeemed.

CHAPTER III.

WILL AFRICA BE CHRISTIANIZED? IF SO, BY WHOM?

For an hundred years these questions have been asked and answered. If the "death of martyrs is the seed of the Church," surely the ashes of missionaries will prove God's willingness to redeem the world, and Africa is no exception to the great plan of redemption. Doctors Moffatt, Livingston, and Stanly, whose united labors in Africa will embrace a century, and astonish the world, furnish only a part of the fruits of the hundreds of consecrated workers who gave their lives to the great work, while thousands, doubtless, are awaiting God's opportunity to take their places and carry on to completion the redemption of the "*Dark Continent*," with its two hundred million souls crying, "*come over and help us!*" Europe, America and the white race have furnished most of the missionaries, purely such, and demonstrated the importance of the enterprise; and now God's providences seem to indicate that the Christian negroes of America are to take up the plan and complete the work. The many schools, colleges, and universities of their own in America will furnish the laborers, and God will furnish the money; a gradual exodus will set in and increase annually until "*The wilderness shall blossom as the rose, and the solitary*

places be glad for them." No prophet is needed to prove this, for it is apparent upon the face of events. The inequality of the two races here, socially, politically, and the growing tendency to further alienation, produced by the loss of the friendship, or love and confidence that existed between master and servant, and the unwillingness to labor for the upbuilding, each for the other, of both races now and for the future, and the many results growing out of these matters, all point to a humane, gradual, peaceful and final separation here, and the erection of a great Republic on the western coast of Africa. Not only like ours, but fostered, aided, guided and protected by the entire population of this government, as that both races and Continents may be benefitted thereby, *and at once*. Delay is dangerous! Other nations are seeing the importance of controlling that vast and valuable country; and once under their control, a combined effort on their part might mean more than we can now imagine *possible*; while the perpetuity of our great government would be strengthened in proportion to our interest taken in the removal, prosperity and usefulness of our negro population thither; and the service we continue to render them in their new home would be more than compensated by the trade and commercial advantages accruing to both races and countries. Let Congress agree to pay the honest claims now pending before that body, and long delayed, to needy and private citizens who

could not control public sentiment prior to, or the conduct of the fratricidal civil war (or uncivil if thought best to term it,) and also pay, say (\$300) three hundred dollars each for the slaves freed, one-half of the latter to go to former owners or their posterity, and the other half to transport and support for a time all of the colored people who would go on such terms. All Christians and philanthropists might make donations through the American Colonization Society or otherwise, to transport and support such as would go as teachers, missionaries; and especially orphans to be reared in manual laboring schools and colleges for the needy and most worthy, as fast as they are landed in their new homes. Educate them there and let them grow up there with the country and government; and they would remain and become loyal citizens. The Liberian government now furnishes all immigrants protection and supplies for three months after arrival, and a donation of twenty-five acres of land for each family, or fifteen acres for a single person. These, with numerous other advantages obtained by the change, would work wonders in the improved condition of all industrious, sober, and economical citizens thus transferred. The majority of the Southern soldiers did not go into the war to benefit or injure the negro population; they were persuaded, deceived or conscripted, or to protect their homes, while many sons of Secessionists fled the country, managed to stay at home, or get into

bomb-proof and easy positions after helping to bring on the conflict; but others, after taking the oath, or assuming obligations of soldiers, most of them became the most indomitable soldiers the world has ever known. They were buried in trenches, died in prisons or hospitals, or returned maimed to live in poverty the remainder of life. Two brothers of those faithful veterans who had been reared to hard labor, deprived of many comforts, came out of the war each leaving an arm in the hospital graveyard; having known them for many years they called at my home a few years ago to have a friendly chat; as they sat near me, one with an empty right sleeve and the other an empty left, hanging loosely by their sides, and with their gray locks and very plain dress, and thinking of the hard times they had seen in providing for large families, paying taxes, etc., feelings of deep sympathy sprang up in my soul, and having just read an article proposing a pension from the United States government for such men (the same proposition I had published in my pamphlet twenty-five years ago) written by my friend, Doctor James J. Mott, I read it to them. When concluded, their eyes were filled with grateful tears, while gratitude and hope were manifested by words and actions. Such an addition to our pension laws would do more than any other to unite our people and settle forever the feelings engendered by the sectional controversies and battles of the last century. When anything of

the kind is proposed there are some ready to cry out "*Economy.*" The large sums necessary to pay these private claims before Congress, for the late slaves, and most needy ex-Confederate soldiers could be raised by issuing three per cent. long running bonds, the interest paid by this generation, and principal by later ones, would go to relieve those who have done much to build up our common country, (before and since the war) many on short rations—nobody would feel the burden; as the great tide of immigrants constantly coming in, added to our willing population, would create such prosperity as never before witnessed by us and more than replace the amount thus expended. This plan has been in the mind of the writer for a third of a century, and proposed in Second Edition of "NORTH AMERICA AND AFRICA," and laid before Congress twenty-five years ago. Sectional and political animosities then prevented even a consideration of the proposition, but now, these should not be in the way. No other legislation could do so much to establish a common brotherhood, and start all classes off on a new road of prosperity. Will our statesmen see the results as many citizens would gladly embrace them? Legislation by individual States could restrain the *rapist* (a class hardly known before our civil war) by passing a law to *emasculate*, and cropping *both* ears of the raper, with life service in the penitentiary—if pardoned the subject would be known by the loss of his ears, and a danger of a repetition of the crime

averted. *Just half* of said penalty would put an *end to seduction* and bigamy, now so common in all the States, and with both races. Our wives and daughters *must be protected*, and such laws would be far better than lynching and shooting. Fallen women are ostracised by society. Why should their seducers and bigamists not be equally punished? The pardoning power should be so changed, as to make it more difficult to turn criminals loose on private citizens and communities.

CHAPTER IV.

A FAMILY QUARREL !

Of all the quarrels in the world, that of a family or brethren is the most bitter, oppressive, and destructive ! This was proven by the continued agitation of the question of slavery by the Abolitionists and Secessionists of our Union for many years, which culminated in the greatest civil war known to the human race.

From our early history we learn the formation of the Union of the States was looked upon by some as of doubtful propriety, and reserved rights of separation were claimed, while a majority thought otherwise ; and but for the introduction of slavery there never would have been a thought of dissolution. The best, most conservative, and larger element of the voters of all the States were in favor of a settlement of the great national trouble by a fair and peaceful removal of the cause from our shores, but the extremist, "*rule or ruin*" parties preferred political strife at any cost, and would *not* be controlled by the majority, most wise, and conservative voters of the entire Union. No individual, community, or part of the nation can have the least idea of the loss of life, property and influence produced by the fratricidal war, the result of the unwise and bitter agitation or family quarrel on the slave ques-

tion and dissolution of the Union ; and after thirty-eight years of so-called peace or continuation of old troubles—it is the duty of all the people of all the States to help allay the old strifes by “DOING JUSTLY, LOVING MERCY, AND WALKING HUMBLY BEFORE GOD.” Spain paid for her freed slaves. Are we not as able and considerate? Ours were freed *unconstitutionally*, as a war measure ; and the Southern people, *en masse*, have made full and complete restitution in *taxes alone* for all the cost of the war over and above all other losses of various kinds by it ; which was forced upon many who opposed it as long as opposition was safe or available, and never ceased to regret its continuation, and would have received President Lincoln’s proposition to compromise, with gladness and rejoicing. That Secession-Abolition crusade was a mutual war of retaliation and sin ! It was the devil fighting fire, and the “ salt of the earth ” was between the demoniacal elements, or between the upper and nether-millstones, to be ground to powder—but like gold to be gathered up again.

If the plan proposed in this little book can be carried out it will work no ill to any one of either race, but eventually benefit all of both races and countries. For only one person to advocate any measure of the kind is to invite a failure, but a united effort of all the people of all sections of our great country to be made simultaneously, success is assured ; and to do this the plan must be made pub-

lic, discussed and adopted as a compromise. Congress will extend national aid when it sees the people are for it ! Let the most influential of both races ask for national aid and in less than twelve months good results will be seen and felt, and new life and hope spring up in many hearts now desponding ; and if wealthy citizens will direct a part of their beneficence to the erection of agricultural and mechanical schools and colleges in *Liberia* and transport at their own expense the best teachers, laborers, and children from our sea-ports, and watch over their labors they may accomplish more than in any other way.

No great work was ever accomplished without prayer, faith, labor, and obedience to the will of our Divine Master. Since the civil war we have had three of our Presidents assassinated, and after careful investigation, at great cost of labor, time and money, no proof was ever adduced to show that any Southern citizen had anything to do with those dastardly acts, and our reconstruction history testifies to our renewed loyalty for over a third of a century. If emancipation had been gradually accomplished, as the Colonizationists desired, all classes would have adjusted matters to have suited their best interest ; peace and harmony would have followed instead of the disastrous war and its results ; and now there would be no wounds to heal or difficulties to adjust.

Individual sins create national ones ! All must

be repented of, forsaken and *restitution* made, (*complete*) or punishments, disasters or calamities follow in rapid succession, for repentance without restitution does not bring pardon, peace or security.

One of the first lessons taught the freedmen after the war was, that the "*bottom rail was on top.*" Many of them knew it was not true, but enough believed it to inoculate the masses, and caused them to aspire to conditions and positions unattainable and resulted in criminal desires and practices, such as rapes, thefts, murder, incendiarism, dissipation, prostitution and the entire list of crimes. To undo that one lesson will require more time, patience and money than we have at our command, without the relief a judicious exodus would give ; as an evidence of this we cannot draw our proportional part of capital and white immigrants from other States and countries. Two streams of migration started simultaneously would benefit two races and Continents.

ANOTHER FAMILY QUARREL !

The history of Jacob and Esau affords another sad case of a family quarrel of great severity and long duration. By fraud and treachery Jacob became the possessor of Esau's birth-right, which separated the twin brothers for all time, though a partial reconciliation seemed to be had, their posterity must have perpetuated the alienation of their parents. "*Jacob have I loved, but Esau have I hated.*" From this quotation of Scripture we may infer that Jacob,

by repentance and proffered restitution reinstated himself in Divine favor, while Esau and his posterity failed at this point, a national sin was the result, and perpetuated for thousands of years as their history seems to indicate. In those days Palestine and all the East constituted a vast productive garden, but the curses of Jehovah were sent upon Edom, that part occupied by Esau and his posterity, doubtless for the sin of idolatry, resulting from the hatred entertained for Jacob, and his God. For some enormous sin God's wrath was poured out upon Idumea, as the prophecies plainly state, and thousands of years Esau's land and posterity have carried the marks of his displeasure. Those people acknowledge the existence of God and call Him Allah, but have lost all knowledge of His goodness, power, and greatness. To ride his Arabian steed over the barren waste and capture the unprotected traveler and deprive him of his life and money, seems to be his highest motive ; while Jacob's lineage produced Christ and His Church, which are to redeem the world. The question naturally arises: Did the North American Indian spring from Esau? (as the African sprang from Ham.) He, too, roves the forest as a heathen worshipper, but acknowledges the "GREAT SPIRIT" and has sprung from a people who once knew God. Esau was born a red man, married the daughters of the Hittites, an idolatrous nation, contrary to the will of his parents, lived in Edom, left a numerous and roam-

ing posterity, and doubtless all the colored races, except the negro came from him. See Genesis, 26th chapter, 24th and 25th verses.

How many of the dark races sprang from Esau we know not, but doubtless many ; and the descendants of Jacob must reclaim them, as Christ's redeeming blood was shed for all and we are of the favored lineage. Our forefathers found the Aborigines here ; and imported the African. The remnant left of the former owners of this continent should be civilized in their native land by those now possessing said territory, and the same people who have had the labors and profits of the imported (or stolen) Africans for four centuries should, *by all means*, transport and otherwise help their offspring into a better country for them than this can ever be. This is God's plan, doubtless ; and to disregard it will only bring His further judgments upon us. Will not the four centuries of service, with all the responsibilities, profits and losses, a disastrous fratricidal war, and sectional strife, and nearly forty years of intestinal discord interspersed with immense loss of life, property, peace and happiness not suffice ? Or will we wait longer while matters grow worse for both races ? The mother of the twin brothers was responsible for the loss of fraternal love that should have been preserved. But, Alas ! For a little favoritism. What a catastrophe ! What was once said of France, is now applicable to us—what we now "*most need are mothers.*"

CHAPTER V.

Man is an intellectual being, and must be educated. All are educated in some way, either good or evil. Pope, the poet, says :

“A little learning is a dangerous thing,
Drink deep or taste not the pierian spring.”

The more we learn of some things the worse it is for us and the world. What we learn we are apt to teach others, for “no one liveth to himself.” Therefore the importance of obtaining useful knowledge. To learn to read and write is the ideal of an education with some persons, while others claim a much higher standard of book knowledge. To educate the intellect to the neglect of the conscience is a dangerous precedent. No one can have a proper education without a due regard for a co-equal culture of the mental, physical, and moral natures of those to be educated. This is an age of education ; but unfortunately most of it is of the wrong sort. To obtain something for nothing, or live at the expense of others seems to be the sole object of many persons in some communities. This is one of the great evils growing out of the civil war and the sudden emancipation and enfranchising of our late slaves ; and the education given them from the public schools has not prevented millions of them from going into excess of crimes

hardly known to them while in bondage, and their education was then principally oral instruction, and obedience exacted. As a proof of this, before the war there was only one or two penitentiaries in the South, and they filled with white convicts, now there are a dozen or more, and a very large majority of the inmates are negroes. The same may be said of chain-gangs, alms-houses, and jails, and most of them have enjoyed free school privileges. Some years ago a lady and her escort were passing the lighted streets of Washington City at night, when accosted by ten negro men, who brutally outraged the lady and robbed the man of his money. They were captured in two hours and lodged in jail. While there I wrote the chief of police to know if any of those ten men could read and write? He answered and said, all of them could *read and write*. So it seemed, to read and write and live in a city, and capital of the nation did not prevent them from showing the education they had received. What their fate was I know not, but they should have been emasculated, cropped of *both* ears, sent to the penitentiary for life, and had the benefit of a chaplain. Such crimes have been multiplied a thousand fold in the South since their freedom—in fact all others have increased among them to an alarming extent, and because of their newly acquired education. The better class of their race are at too great a distance from the masses. Bring them closer together here, or what is better, let the

whites give aid to the best and most consecrated to go and carry the rising generation with them to their fatherland, and educate them there, and by example and precept do as much for the natives, leaving behind those who want no reformatory education to our laws and courts of justice to manage. They, and time will complete the cure. If for forty years these people have been growing more lawless while school houses, colleges and teachers have been provided for them by white friends of all sections at great cost, it is time some other practice should be put in operation. For the difficulty lies in the fact that their children now have more evil teaching here than the better kind ; and a *separation* is the only remedy, and the Atlantic should be the dividing line. For the two races to continue to live here and become alienated more and more every day is to perpetuate a growing evil. It is no use to preach one doctrine and practice another. No missionary money and labors will accomplish their proper ends under such a system. Then, why continue to misapply these means to the neglect of better results? If a successful change is made on this line national aid must supplement private donations. Co-operation faithfully administered will accomplish what neither will do separately. The bonds issued to meet all the obligations proposed would be so many ligaments to bind in one common union all the States and people as to perpetuate its existence, and the increased

population and prosperity would pay them gladly. All history, sacred and profane, proves all the fallen nations of the past, resulted from oppression and idolatry—oppression of rulers and universal idolatry, but beginning at the head. Solomon's idolatry and oppression resulted in the fall of his nation, favored city temple, home and the homes of his people. While we may go that way, we have nothing else to fear.

THIS BOOKLET.

It was the intention of the writer to enlarge it, discuss elaborately all the different features of this great problem ; but the absolute personal attention constantly required caused by the protracted illness of his beloved companion for three years, makes it imperative to desist with the promise that, as soon as time and means are attainable he will publish and edit a large sized and well filled religious, non-sectional, non-sectarian, non-partizan monthly magazine to be called *The Advocate of Missions*, and prominence to the *Redemption of Africa* by her American children and the co-operation of their friends given in every number, and sell it low, so as to give it a *very* extensive circulation in this and other countries, and invoke the earnest support of all good people. The universal Church, Masonry, Odd Fellowship, all other benevolent institutions, patriots, philanthropists and humanitarians should unite for the accomplishment of this

great plan of redemption of a large part of our common brotherhood. The laws of restitution and self-protection also demand its success. Above all, God's favors will be obtained by this humane and combined effort. The former editions of this pamphlet were protected by "Copy Right," which is now claimed, and a renewal asked for, and a wide circulation is now desired. Only a short time ago it was reported that a mass meeting of the population of Washington negroes, held at the capitol, passed incendiary resolutions; and many other evidences of a race conflict are reported weekly in other localities. Another reason for a separation: Some large towns in our State have sprung up rapidly and occupied almost exclusively by white citizens who claim this as an advantage. Seeing a letter from "Bill Arp" in the *News and Observer*, of Raleigh, N. C., and as it proves some of the positions taken in this pamphlet, I take the liberty of reproducing it, though a part of it has no reference to the subject in hand, unless it proves that financial has taken the place of African slavery:

BILL ARP'S LETTER.

A little scrap from The New York World put me to thinking. A certain Englishman named Hobson lectured Sunday night in Philadelphia on ethics and asked if it was right to accept charity from ill-gotten gains or from such men as Carnegie, Rockefeller and Rhodes, who made their fortunes by monopolies and trusts and crushing out the small dealers.

The editor of the World answers, "if charity money is to be scanned and disinfected where shall the process stop? Shall

we boycott Faneuil hall, the cradle of liberty, because it was built from the profits, the blood money of Peter Faneuil's slaves? 'The Jolly Bachelor' and from his slave trade and selling beads and watered rum to the Indians? These were the bases of many New England fortunes now being used for generous purposes. We are inclined to say let charity have what it can get. The more sinful the channel through which fortunes have come the better it is that it should now be diverted to good uses. Luther said it was folly to let the devil have all the good tunes. That is good doctrine." "God sent it, but the devil brought it," has good foundation. But I didn't know that the cradle of American liberty was built with money made in the cradle of American slavery. Appleton says that prior to 1776 New England had brought from Africa over 300,000 slaves and sold them further South, and for a while they were in such demand that the negro traders in Massachusetts seized and sold the young Indians who strayed too far from their wigwams and they actually stole and carried away and sold the son of King Philip, an Indian chief, who was at peace with the whites. But what would not a people do who would burn or drown women as witches as they did at Salem?

My friend from Oregon seems anxious to handle my book and sell it, but insists that I shall make more proof that General Grant was a slave owner and hired them out until the surrender. I referred him to Grant's biography, written by General James Grant Wilson, who was chosen by Grant to write it. If his people will not believe him, neither would they believe if one rose from the dead. The trouble is that most of his people are either foreigners or of foreign birth and don't know anything of American history. The truth is our own people are profoundly ignorant of the history of their fathers and forefathers. Not one in a hundred know that Georgia was the first State that prohibited the African slave trade. Pennsylvania sold negro slaves at sheriff's sales as late as 1843. New England abolished slavery long before, but continued the importation from Africa on the sly until 1861. Our people bought them because they were profitable in the cotton fields and in the culture of rice and sugar cane. For twenty years before the war our best people wished to abolish slavery, not as an act of humanity, but be-

cause they were increasing so fast and were in the way of poor white men and were demoralizing to the sons of the rich and their amalgamation with the whites was a visible curse in many families. And so Joseph Henry Lumpkin, our chief justice, began a correspondence with Henry Clay about his scheme of gradual emancipation. My father and many others co-operated with the plan, but the malignant threats of the Abolitionists smothered it in its birth. The other day I had a social call from some Northern gentlemen and as the subject of war incidentally came up a solid veteran happened to mention something about Fremont, and said he knew him very well, for he was the first man he ever voted for and that he served under him during the war. "Well," said I, "do you know where he was born? No, he did not—up North somewhere. "No," said I. "He was a Georgian—born in Savannah, educated in Charleston. His father was a Frenchman, his mother a Virginia lady. The boy was a fine scholar, but unruly and disobedient. Became a tutor in mathematics, was appointed a lieutenant of engineers and with Nicholas Nicolet made a topographical survey of Cherokee, Georgia, in 1838, the first that ever was made."

My Northern friend was amazed. No, we don't know very much until we get too old to make our knowledge useful. Fremont was a very remarkable man. As an explorer he never had an equal on this continent, not even Lewis and Clark, nor Kearney compassed half the territory nor endured half the perils that he did. When his men died or deserted him he got more. When his Indian guides refused to go further he went on without them. He was called Pathfinder because he found new paths. He was too restless to wait for orders, but, like Andrew Jackson, just went ahead. He ascended the highest peak of the Rocky Mountains. It is named Fremont's peak and is 15,500 feet high. He quarreled with Phil Kearney and Kearney had him arrested and sent to Washington, where he was tried and found guilty, but President Polk pardoned him. Soon after this numerous friends began to groom him as a candidate for President. He accepted on the Abolition platform and was beaten. When our civil war came on he was made a brigadier general and put in charge of the Missouri territory. One of his first acts was to abolish slavery in that State. This made Gen-

eral Grant mad and everybody else who lived there and owned slaves, so he was reported to Mr. Lincoln, who annulled his proclamation and ordered him to Washington. He was offered other commands, but refused them and retired from active service. After the war he concluded to build a railroad from Texarkana to El Paso and got the State of Texas to give him a liberal grant of land along the entire route of 800 miles. He went to Paris with this grant and agreed to come back and issue bonds on it and get the United States government to indorse the bonds. He got the money and built the road, but failed to get the United States government to indorse the bonds. The French bondholders never found this out until their money was all spent. Then they had him arrested and bound over to court to be tried for the fraud. When the court came on he did not appear, but forfeited his bond. How it was finally settled the record does not tell. He was a wonderful man and never got tired of the excitement that nourished him, and his wife stuck all the closer to him during his trials. She was a wonderful woman, and was beloved and admired by all who knew her. Chauncey Depew said he knew of one school where twenty-seven girls were named for her.

On the whole I am obliged to admire Fremont's character and he was a Georgian.

BILL ARP.

The history of the *Dred Scott Case*, taken from the Springfield, Mo., *Dispatch*, is also added for the information of the reader :

THE DRED SCOTT CASE.

"A former owner of the famous slave, Dred Scott, died yesterday in the person of Mrs. Irene Sanford, widow of Dr. C. C. Chaffee, a prominent resident of this city. Mrs. Chaffee was 88 years old. She was of a prominent Virginia family.

Her first husband, Dr. John Emerson, a surgeon of the regular army, bought Dred Scott at the negro's earnest solicitation because his former master had whipped him for gambling. Dr. Emerson owned no other slaves, but used to employ Scott about his office in St. Louis. Mrs. Chaffee, who was about to

move to this city, told Scott that he was practically free. Scott worked about St. Louis at odd jobs and found employment with a young lawyer who thought he saw an opportunity to make some money out of the man. The suit for Scott's freedom was brought in 1848 on the ground that he had become free when he went to free territory north of the Missouri line. The lawyer hoped to secure the wages of Scott for 14 years during which he claimed he had really been free. These would amount to some \$1,700 and Scott had between \$200 and \$300 saved. The case went against the estate in the local court at St. Louis, previous decisions in the Missouri courts having been that a slave was freed upon being taken into a free State. It was then appealed to the Supreme Court where, in 1852, the decision of the lower court was reversed.

The importance of the point in dispute was then understood, and it was fought throughout the United States Circuit Court and in the Supreme Court at Washington, in both of which the decision of the State Supreme Court was upheld. The decision of the United States Supreme Court, given just before the inauguration of President Buchanan in 1857, startled the country by asserting that a negro, free or slave, had no rights before the law, and by virtually annulling the Missouri compromise by the assertion that a slave owner could take his slave into any section of the United States he pleased.

Immediately after the decision in the courts Mrs. Chaffee announced the negro a free man."

We also copy an extract from one of Mr. Lincoln's speeches in a debate with Judge Douglass, says: "I have no purpose to introduce political and social equality between the white and black races. There is a physical difference between the two, which in my judgment, will probably forever forbid their living together upon footing of perfect equality, and inasmuch as it becomes a necessity that there must be a difference, I, as well as Judge

Douglass, am in favor of the race to which I belong having the superiority. I have never said anything to the contrary." This is in accord with the willingness shown in his Hampton Roads meeting to pay for and colonize our late slaves for the benefit of both races and countries. Also a clipping from the *North Carolina Christian Advocate*. Rev. Dr. Buckley's editorial says :

AS SEEN BY A NORTHERN EDITOR.

Dr. Buckley, editor of the *New York Christian Advocate*, referring to the fact that the Seventh Day Adventists in Washington City have recently established two distinct churches for the two races, with white and colored pastors, says :

" This seems to have been the case everywhere where slavery of one race has existed, except where a very small number of either race attended with a large number of the other.

" In the cities of the South before the war the whites and blacks occupied the same church building, and in many instances worshiped together. Those servants who were not detained by household duties in the morning of the Sabbath occupied the capacious side galleries, the white choir occupied the front. The colored people worshipped in the body of the church in the afternoon. The slave heard the gospel from the same lips as his master, and was much better instructed in Bible truth and Bible ethics than, as a rule, the freedman is now.

" The writer had charge of a church in the far South in antebellum times in which there was a large colored membership in connection with the white. On Sabbath morning there was a good representation of the blacks in the side galleries. They had a large choir of their own which sat at right angles with the white choir, and joined heartily in the choral service. A number of them used note books ; we do not say that in every

case they were right side-up, but some of them seemed really to understand the notes.

“Once a month we administered the Communion to the colored members and baptized their children. We married a number of them, and any failure to observe the legal requirements of matrimony was made the subject of discipline. Every two weeks we met their leaders, who reported any cases of moral delinquency or any departures from Christian consistency among those under their special charge.

“These colored members contributed several hundred dollars annually to the support of the church. They did it without solicitation, and would have considered themselves insulted had they not been allowed to do it. Many of them had the opportunity weekly to make a little money for themselves, and as they were at no personal or household expense it was clear gain, and they dispensed it freely.

“A number of them could read and write. The law, indeed, prohibited instruction in these rudimentary branches, but it was largely a dead letter. In many homes the mistress or older children taught the servants. The writer has in his possession several letters received from colored members of his charge after he left, which he prizes among the most precious souvenirs of his ministry.

“We mention these facts not in vindication of slavery, which we all rejoice is abolished, but as an honest statement of circumstances with which our Northern brethren are not familiar, and which show that African servitude at the South had some redeeming features.”

We only wish to add by way of comment on the foregoing, that when the leaders North begin to take a rational, and not an altogether sentimental view of the situation, there will be far better hope of the happy and successful solution of the race problem.

If the Abolitionists and Secessionists could have, like Abraham and Lot, agreed to go their respective ways in the land and acknowledged that—

“FOR WE BE BRETHREN”

A vast amount of vital force, wealth and domestic peace would have been preserved, and the negro problem would have been settled long ago. But as they did not take the wiser and better course, and as the whole South has received ample punishment, and made *full and perfect restitution*, now, after so many years of hardship, suffering and persecution should be reinstated in all the advantages of a great and righteous government. And the prospects of converting Africa to Christianity is far more promising than that of India or China; and nearer home.

Some favor colonization in a part of this or adjoining governments. But that would only produce delay and invite a failure. For it would require a Chinese wall and a standing army to prevent the whites or adjoining races from selling them enough rum, whiskey, tobacco, cards, and other damaging articles to ruin them by producing or continuing idleness, dissipation, prodigality and ludeness, and like the Indians, they would gradually be absorbed—all of which may be prevented by aiding them to go gradually and peaceably to Liberia—a Republic already formed, tried, and no longer an experiment; but a success, though some have taught otherwise.

WILL THEY GO ?

A Colored National Emigration and Commercial Convention was called to meet at Montgomery, Ala., June 24, 1903—signed by Bishops L. H. Holsey and H. M. Turner, and eleven others of the most prominent leaders of the race in the South, with headquarters at Atlanta, Ga., to buy and run a ship to Liberia for colonization and shipping purposes. They say they must go, can't stay here, etc. Twenty years ago one of the officers of the American Colonization Society wrote me they had half million standing applications to be sent to Liberia. But misrepresentations as to the labors of the society they could send only a few each year.

The migratory disposition of the colored people show a state of unrest among them, and the remedy for this is a permanent home in Africa where no collision with another race can harm them. The Boers will emigrate to this continent, and eventually the negro race will own and control that continent.

THEY WILL GO !

The following clipping from *The Statesville Landmark* of October 2nd, a Tacoma, Washington, dispatch to the *Baltimore Sun*, says :

Leigh S. J. Hunt, a millionaire mining operator in Korea, formerly a resident of this State, and Booker T. Washington have joined hands in a negro colonization undertaking. Details of their plans are supplied in letters received recently by friends of Hunt.

The general scope of the project includes the reclamation of several hundred thousand acres tributary to the River Nile, in the Soudan, Africa, and the cultivation of these lands by negroes who are to be taken from the United States.

Mr. Hunt is now at a watering place in Germany. In October he expects to meet Booker Washington in Africa, probably at Cairo, Egypt. Together they are to perfect plans for the colonization of thousands of negroes. Preliminary details were discussed at a meeting held in New York last month before Mr. Hunt sailed for Europe.

Following the panic of 1893 Mr. Hunt lost his fortune on Puget Sound. Later he went to Korea and secured a concession for developing gold mines, which have proved among the richest gold mines in the world.

WILL THEY STAY ?

Recently a few discontents returned and gave doleful accounts of Liberia.

If six hundred thousand of God's chosen people, after a most miraculous escape from a most cruel bondage, should long to return to the flesh pots of Egypt, It is natural for some of every exodus to desire to do the same, especially the faint-hearted, indolent and improvident.

With suitable aid and protection, a vast majority will go and stay. But the aged, infirm, and helpless who prefer to remain here will be cared for by public and private charity by the descendants of their former owners, for their former service and remaining attachments.

A WHITE MAN'S COLONY.

The *Baltimore Sun*, says :

An incorporated company has purchased a large tract of land in Alabama on which an interesting experiment is to be made. A colony is to be established and into that colony a black or a yellow face will not be admitted. Land will be sold to settlers, but the sale will be coupled with the condition that no negro shall be employed as workman or servant, or permitted to purchase any part of it. The land of this white man's colony is said to be a fertile tract half as large as the State of Rhode Island, lying in Baldwin county, Alabama, within the "Black Belt" of the South. It is the theory of the promoters of this scheme that the presence of the negro in the South excludes the best class of white labor, which will not come to work side by side with the black man. This colonization scheme is, therefore, an interesting experiment. If it is found that white labor can do the field work so near the Gulf of Mexico, if the colony prospers without negroes better than adjoining communities do with the negro labor, then the theory of the promoters of the colony will be justified. While the great Western and Northwestern prairies were being peopled with the very best blood of the New England and Middle States, and splendid States were being formed and admitted to the Union, none of this tide of emigration touched the South, and it was the negro largely that kept it away. Today there is room for a far greater population in the Southern States than they contain. There are not enough people to till the soil as it should be tilled and the land would be greatly benefitted by an influx of good, white citizens. The white man's colony in Alabama, will be watched with interest.

By common consent, let this colony be enlarged to take in our entire nation ; and one equal to it be made in Western Africa, including Liberia, by the good people of the United States, and not allow a white man to own an acre of land or cast a political

vote in it! All this may be done, gradually and peacefully, within twenty-five years to the best interest of both races and all countries.

LABOR.

As to their labor, it is not "the cheapest in the world," as some say it is, but—if so—no race of people can afford at any price to have domestics in and about their homes, whose environments are such as to make it impossible under any circumstances to become equals, socially or otherwise.

A VERY GRAVE CONDITION.

The following is taken from the *Charlotte Observer*:

There are foul recitals in almost every day's papers of the currency of the nameless crime. There were two yesterday morning from our own State—one from Iredell, the other from Edgecombe. There seems to be some evil influence in the air, and the over-stepping of the death mark by negro men grows in frequency. What is the matter? This is by far the gravest phase of the negro problem and calls for the best thought of the well balanced, conservative white men of the South. It is perfectly clear that, notwithstanding argument and protest, lynching for this crime will continue as long as the crime does; that the violator will expiate his offence at the nearest tree or lamp post. But lynch law does not abate the crime, which rather appears to increase as the certainty and severity of the punishment meted out for it increases. It has reached that point that no unprotected woman can be said to be safe, and the menace to the women of the rural districts is increasingly great. Crimes and casualties in certain forms go, as we all know, in waves or by cycles. Let it be hoped that this particular offence against the law and against civilization will soon

complete its cycle, for it is a continuing threat against the peace of society, which can never be at rest until our women are as safe in their homes as were the women of Arcadia anywhere in its boundaries.

The case alluded to in the quotation in the *Observer* occurred a short while ago in Iredell, and the prisoner could have been charged with *four* (4) violations of the law in one hour. Two for criminal assault, and murder of a woman; for felony, and carrying concealed weapons (he was executed). Two other prisoners were tried also at that court for murder; besides many other negroes for other offences. *They run our courts!* When will the hallucination, "*that if left alone we can manage the negro and keep him among us*" be dissipated? The remedy for all these evils is in this *Key to the Problem*.

The following is a clipping from the *Salisbury* (N. C.) *Sun* of August 29, 1903.

Bishop Morrison, of Louisville, Kentucky, who is presiding at the annual conference of the M. E. church of Helena, Montana, discusses the lynching question and gives his views as to the solution of race difficulties. Says the Bishop:

"I hold the same views as are held by Bishops Turner and Halsey, able members of the African Methodist Church. Bishop Turner maintains that it was by the providence of God that the negro was brought over as a slave, emancipated and Christianized, and that it is the providence of God that he be returned to his native land to aid in the development and teaching of his own race. I think he is right."

The only trouble with this solution (which is by no means an original view) is that it is impracticable. Bishop Morrison will have to take another pass at the question.

"IMPRACTICABLE!" This is the argument of all who had not given the whole subject a careful study. If the Revolutionists of 1776 could conduct a war of seven years, successfully without a currency; and this nation make war upon Spain, conquer her; set Cuba upon her feet, with a Republican government successfully, and subdue the Philippines, give them free schools and an improved currency, all after the greatest bond-issue and gold-basis, contracted currency, and greatest panic of its history, and immerse in prosperity—in a decade—she can transport the negroes; and private citizens will do the balance in a quarter of a century.

SHORT SHIFT FOR ROANOKE NEGRO.

Following clipping is a dispatch from Roanoke, Va., in the Statesville *Landmark* of Feb. 16th, 1904:

Henry Williams, a burly negro, who, at noon on January 30th last, entered the home of George J. Shields, a well known business man and outraged Mrs. Shields and then murderously assaulted her and her three-year-old daughter with a hatchet, razor and pocket knife and left them for dead, today was sentenced by Judge Woods in the Corporation Court to be hanged March 18th next.

After hacking and fracturing the skulls of his victims with a hatchet, Williams cut Mrs. Shields' throat from ear to ear with a razor and locked her in a clothes closet. He escaped to the coal fields, where he was captured last Wednesday. A reward of \$2,000 had been offered for his capture. He confessed the crime and on Friday was rushed across the State of Virginia on

a special train to Richmond for safe keeping. Yesterday a special grand jury indicted him for felonious assault and robbery. He was brought here today on a special train accompanied by 500 Richmond soldiers and another special train bearing 300 soldiers preceded that which bore Williams. He was hurried to the court house under the protection of eighteen military companies and was tried on the charge of felonious assault, which is a hanging crime in this State. Besides a military guard, the court officers, the witnesses, the jury and representatives of the press, no one was admitted to the court room. The streets for several blocks around the jail were filled with soldiers, who prevented any approach to the court house buildings.

The prisoner, who already had made several confessions, pleaded "not guilty" but made no defense. The bloody razor was introduced in evidence by the Commonwealth. To save Mrs. Shields' humiliation she was not brought into court and the details of the crime were not rehearsed. The jury was out five minutes and within another five minutes Judge Woods had passed the death sentence on the negro and ordered that he be removed at once to Lynchburg for safe keeping until the day set for his execution, when he will be brought here and hanged.

HOME.

A home without peace is *pandimonium*! A nation is only a home enlarged! National prosperity is founded on domestic tranquility! To avert another "*impending crisis*," this booklet is sent forth to every home. General Sherman said, WAR WAS HELL! Those who have had the most experience in it will vouch for the truthfulness of the assertion. Therefore, all old soldiers, their widows and orphans are especially requested to sell this booklet. They shall have the right-of-way, and be waited on first. Our good women should help to sell it as

they are the greatest sufferers in every conflict! The most needy of all classes should lend a helping hand and the well-to-do should buy copies in large numbers to send to their friends, and give others who may not be able to obtain them otherwise. All orders to the amount of five dollars, accompanied with the cash, in bank check, postoffice order, registered letter or draft on express company, will be discounted 40 per cent. The express or freight on same will be paid by me or my publishing agent at the office of shipment.

A PROPOSITION.

If this production is not a key to unlock and ventilate the most serious and important problem that ever confronted any nation of the civilized world, its author will rejoice to see a better and sufficient remedy for its solution, and will gladly adopt it as a compromise.

To settle national troubles, citizens of Massachusetts first favored the right of secession by asking Congress to dissolve the Union, and South Carolina carried out the idea, and followed by ten other States; and recently our government acknowledges the right, by aid furnished Panama, after seceding from the Colombian government! *Yet with all this*, secession and war are not the way to settle national or State difficulties! Every Republic should have a court of arbitration to compromise their difficulties, and also to adjust such as arise with other countries.

If secession was a reserved right of the original thirteen Colonies (by withdrawing from the compact or Union) said Union had no constitutional right to *compel* any one of the States by force of arms to remain in the Union or a dissolution by legislative action on the part of Congress—*however unwise either act might have been*. While we all know the old adage, "*In Union there is Strength*," is true; and all small Republics (as the South American governments show) find it impossible to cope with strong monarchical countries by virtue of their armies and navies! Hence all Republican governments should have some other cohesive power more potent than that of the doctrine of "*Might is Right*," and our *Bible* is the only book on earth that gives such remedial knowledge, i. e., "TO DO JUSTLY, LOVE MERCY, AND WALK HUMBLY BEFORE GOD."

The North first proposed secession, and the South put it in practice. Therefore the different sections, parties, classes, and individuals, *all* should unite in bridging the bloody chasm, making restitution, and healing the bleeding wounds to give peace and happiness to all classes of every part of this great nation, and grand results to all other countries. Where is the individual so narrow, sordid and selfish as to oppose a settlement of our national troubles because it costs money, without personal sacrifice? FAITH, HOPE AND CHARITY! Of these, the latter is *greatest*.

AGED NORTH CAROLINIAN DIES IN NEW JERSEY.

Following is a New Brunswick, N. J., dispatch, clipped from the *Landmark*:

Noah Raby died today in the Piscataway poor house, of which he had been an inmate for the last forty years. If he had lived until April 1st, next, according to his own statement, Raby would have been one hundred and thirty-two years old. He retained his memory and would recall many incidents of his long career until very recently.

Raby is said to have been born in Eatontown, Gates county, N. C., on April 1, 1772. He enlisted in the Navy in 1805 and served on the ship Constitution and the frigate Brandywine, on the latter of which Farragut was a lieutenant.

Why was he not on the Government pension list? Was it because of secession?

SUPPLEMENT.

OUR OPPORTUNITY.

Colored National Emigration and Commercial Association.

Its Purpose and Plans Explained, Together With Other
Useful Information, by Rev. W. H. Heard, D. D.,
President, Former Minister, Resident and Consul-General to Liberia, West Africa.

The object of this Association :

First—To charter and purchase ships to ply between this country and West Africa.

Second—To afford an opportunity to the Negro to invest his money in a paying business.

Third—To give an outlet to those who feel oppressed in this country by carrying them to Africa at a very cheap rate, taking them from some Southern point, for instance, Savannah, Ga., Charleston, S. C., Pensacola, Fla., or New Orleans, La., at a rate within reach of the most indigent ; charging not more than twenty-five or thirty dollars for the trip. Briefly we have stated the object of our Association, and now we propose to discuss these premises and make them so plain that they will answer most of the questions asked us daily.

It is the purpose of this Association to charter a ship and

carry all who are ready to go to West Africa in the spring of 1904. There are hundreds who claim that they will be ready to pay their fare and sail from Savannah, Ga., early in March, and we purpose to be ready to carry them. Those who would go with us will get an advantage of a cheaper rate by becoming members of our National Association and taking stock in our ship line. One share of stock will cost but five dollars (\$5.00). A person owning five shares will be permitted to sail free if he transfers his stock to the company. Persons who do not desire to go to Africa will find this a paying investment. Our company being chartered, it can sue and be sued, plead and implead; therefore no one can lose a cent as long as the officers of this Association are worth the money invested. It is as safe investment as any organization among Negroes in the world. Membership fee is but one dollar (\$1) to join and one dollar every four months thereafter. This is as cheap as any social organization can be successfully operated. Those who are members of the Association will control it at all times, their votes will charter, purchase, hire or lease ships from time to time, as a majority may direct. This is no class institution, but all the members in good standing have the same rights and must receive the same recognition.

The business side of this organization is plain to all for there is no greater profit in any legitimate institution than in Railroad and Steamship companies. The money can not be squandered as in many other investments, as the insurance assures against all damages, and our base of operation is not competitive, as so few vessels go to Africa now from America. The outlet to the oppressed Negro will benefit the whole race, those who go and those who stay. Those remaining behind, if they are thrifty and frugal will build for themselves homes and the opportunity to possess greater estates of land, etc., making themselves a necessity to the employer, thus the white people will be more humane for fear of losing the best laborers on the American soil, and further, the opportunity will always be open to go to climes more congenial. So those who remain will be benefited as well as those who go. But those who feel that they have been brutalized long enough and are ready to fly from the hand of the assassinator or from the blazing torch of

the lyncher will have the greatest opportunity of so doing, as the rates will be so cheap that any person who will work can pay his passage. Then Liberia holds out the greatest inducements to the Southorn Negro ever offered to any people upon God's green earth. She gives every man of family twenty-five acres of the best land under the sun and a deed to the same.

Every single man or grown up woman receives fifteen acres of land as a free gift. This land will produce corn, cotton, potatoes, peas, beans, cabbage, edowes, cassava, sugarcane, yams, coffee and ginger. The planting season is in April. The gathering season is in February and March. But vegetables, corn, etc., produce two and three times per year, and there is no regular time for gathering and planting these products. The climate is healthier than in Mississippi and Arkansas. Chills and fever are not so prevalent as in these States.

The social, political, educational and religious environments far surpass anything in America as far as the Negro is concerned. You associate with merchants, lawyers, doctors, diplomats, statesmen and ministers, whose characters will bear the scrutiny of the most aesthetic. Your political rights are never questioned, you vote and are voted for as the people deem you worthy. No discriminations on account of color, taxes or any condition. You are as free to act as the air you breathe. The man deprived of his political rights here feels like an uncaged bird there.

The educational facilities are quite good, the free school system equals that of the Southern States. The colleges and Parochial Schools are very efficient and every boy and girl has an opportunity to be educated and education means something there, as you are called upon to exercise your talent in assisting in running this government, as well as in mercantile pursuits. Many of the leading men of this Republic are well educated and are men of renown, like Drs. Blyden, Gibson and Richardson, also Honorables Barkley, King, Haynes, Johnson and others.

The religious side of life is not neglected. Baptists, Methodists, Episcopalians, Presbyterians, Lutherans, all have flourishing churches and are doing successful religious work. It is a

pleasure to enjoy religious worship where there is no prejudice on account of color as you can in Liberia and West Africa. Those who contemplate going could sell your horses, wagons and cows. Mules might be carried, but it will cost as much to carry a mule as a man. All cotton goods are useful, but woolen goods can be dispensed with, yet nothing need be thrown away.

This Republic on the West Coast of Africa is four (4) degrees above the Equator, running three hundred and sixty (360) miles along the coast north, and extending two hundred and fifty miles back in the interior. It is mountainous, therefore very healthful for a tropical country.

Liberia, though as large as the State of Georgia, has but four counties, namely, Montserrata, Bassa, Sinoe and Maryland. These have each two senators in the Senate of the Republic elected for four years.

The House of Representatives is composed of four representatives from Montserrata county and three each from the other counties. They are elected and hold their seats for two years. The county government is a superintendent or (governor), sheriff, clerk of court, judge, probate judge, registrar of wills and deeds, county attorney, treasurer and school commissioner. The township government is almost similar to this, with subordinates to these county officers.

The General Government has a president, vice-president, secretary of State, attorney general, secretary of treasury, secretary of interior, secretary of war and navy, postmaster general and commissioner of education with their subordinates, such as collector of customs, harbor masters, postmasters, mail carriers, native commissioners, etc. The revenue of the government is derived from postage, taxes and duty on imports. The imports are all dry goods, hardwares, machinery and eatables. The exports are coffee, ginger, palm nuts, palm oil, pyas sava, etc.

EMIGRANTS.

Emigrants are voters immediately upon receiving a title to their land and that is always given as soon as the emigrant chooses. All Negroes holding a title to land and not allied

to another government are voters and electors. None but Negroes vote and hold office in this Republic. Here is your opportunity politically. The news has just reached us that diamonds, rubies and sapphires have recently been found in Liberia, so you have an opportunity also commercially. Today, not tomorrow, as a hundred thousand Negroes are wanted.

TIME OF SAILING CONTEMPLATED.

It is the purpose of our Association to charter a ship and carry over a load of emigrants in March, 1904. Sailing from Savannah, Ga., and at a cost of from (\$25 to \$30) twenty-five to thirty dollars per head, children over eight years \$15.00 per head and under eight free. Freight at \$5.00 per ton. Those who pay one dollar and join the Association and take five shares of ship stock at five dollars per share go free by signing their stock to the Association. This is the cheapest trip on record. Those who wish this trip should commence at once.

HOW TO GO.

It is cheaper to carry your household goods than it is to buy the same, but it would pay to take along bolts of calico, bleaching, unbleaching, homespun and cotton clothes in general. This information is sent in answer to all inquiries that I have received along this line. The officers of our Association are—in part:

W. H. Heard, D. D., President.

Frank H. Warren, Esq., Vice-President.

L. P. Lemon, Secretary.

C. M. Manning, D. D., Supervisor and Agent.

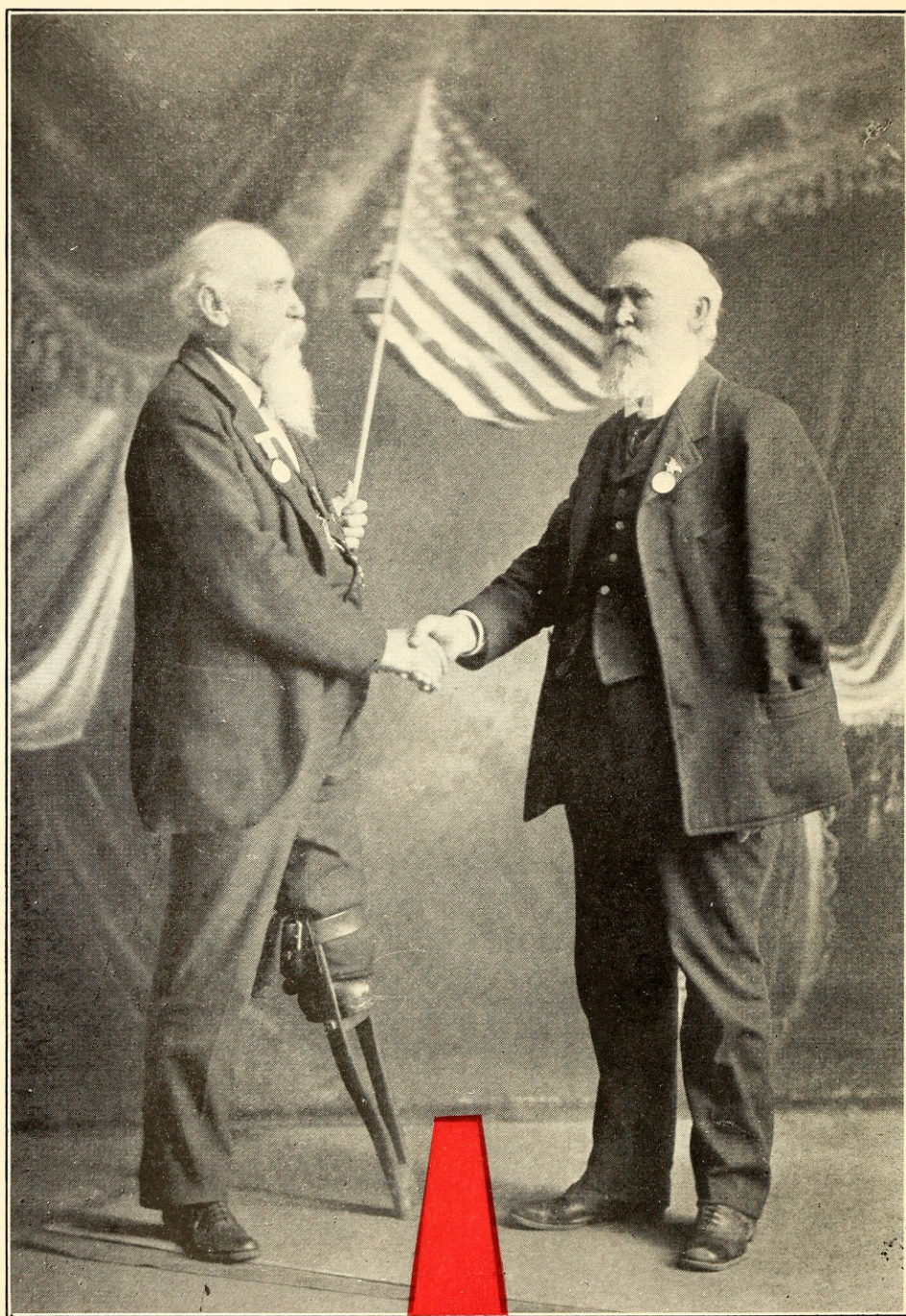
Hon. W. A. Pledger, Solicitor and Counsellor.

Bishop H. M. Turner, D.D., LL.D., Treasurer and Chancellor.

Dr. W. H. H. Butler, Eastern Manager.

Rev. W. H. Darris, Traveling Agent and Lecturer.

I concur with the within statements as published by Dr. Heard, in this explanation, having witnessed many of the occurrences and observed the conditions in my African travels. I heartily commend the same. H. M. TURNER, Bishop,
30 Young St. Atlanta, Ga.



" APPOMATTOX "

PEACE.

(Extract from a poem read by Edwin Markham, in Metropolitan Temple, New York City, on Monday night, May 18, 1903.)

"Let there be no battles ; field and flood
Are sick of bright red blood.
Lay the sad swords asleep:
They have their fearful memories to keep.
These swords that in the dark of battle burned—
Burned upward with insufferable light—
Lay them asleep ; heroic rest is earned.
And in their sleep will be a kinglier might
Than ever flowered upon the front of fight.

"And fold the flags ; they weary of the day
Worn by their wild climb in the wind's wild way—
Quiet the dauntless flags,
Grown strangely old upon the smoking crags—
Look, where they startle and leap !
Look, where they hollow and heap !
Tremulous, undulant banners, flared and thinned
Living and dying momentarily in the wind !

"And war's imperious bugles, let them rest—
Bugles that cried through whirlwind their behest—
Wild bugles that held council in the sky,
They are weary of the curdling cry
That tells men how to die.

"And cannons worn out with their work of hell,
The brief abrupt persuasion of the shell—
Let the shrewd spider lock them one by one,
With flimsy cables glancing in the sun ;
And let the throstle, in their empty throats,
Build his safe nest and spill his rippling notes."

In the language of one of the greatest generals the world ever produced, we add—"LET US HAVE PEACE."

A TRUE STORY OF AN AFRICAN PRINCE IN A SOUTHERN HOME.

(BY THE AUTHOR OF THIS BOOK, DR. J. F. FOARD.)

From sacred and profane history we learn that, for unnumbered centuries all the fallen nations had become barbarous and idolatrous; and in exterminating one another, pillage and death were the fruits of conquest, and the captives were slaughtered or reduced to slavery for domestic use, or sold and deported to other countries. Not that God sanctioned these acts because of their virtues, but as means of extermination. When America was discovered, England, Spain, Portugal, and other modern nations were perpetuating African slavery by buying captive prisoners of war, and non-combatants stolen for the trade. About seventy-five years ago a slave-ship landed and sold a cargo in or near Charleston, S. C. Among the number was a son of a King of the Malays or Melis, of Central Africa. Not willing to become a slave and not knowing the English language, he ran away and lived in the forest and swamps, until he was captured near Wilmington, N. C., and lodged in jail, and advertised and sold to General James Owen, at a large price.

While in prison, he covered the walls with the writing of a language unknown to the scholars of the town, afterwards proved to be the Arabic. General Owen was a brother of one of our former governors by that name, bought him as a curiosity, who built for him a house on his lot near his mansion, supplied all his wants, and gave him the liberty of the city; the only service he did during his natural life was to do shopping and carry messages for the family when needed; giving him time for reading and study. Having been well educated in his native language, soon adapted himself to the language and customs of the best people around him, became a devout Christian and a member of the First Presbyterian church with the Owen family, while he lived being called "*Uncle Moro*," and highly respected by all of both races of the city and many visitors.

In the fall of 1855, the writer was a lay-member of the North Carolina Conference of the M. E. Church, South, which met in Wilmington, and with others enjoyed the hospitality and kind attention of Miss Ellen Owen, daughter of Governor Owen, for nearly a week. When the name and history of the ex-Prince were discussed—Miss Ellen proposed sending for "*Uncle Moro*." He was received in her splendidly furnished parlor and introduced to each visitor; by receiving the right hand of each one between both of his and giving a hearty shake, after which, was seated among the guests. He was a

fine looking man, copper colored, though an African, well dressed, in a long black coat reaching below the knees, as worn by the nobility of foreign countries of his day; sat very erect on his chair, with both feet flat on the carpet, knees close together, and his hands opened and resting on his legs. He conversed for a short while gracefully, after which, Miss Ellen handed him the family Bible and asked him to read a lesson in his native language. He announced the 23rd Psalm and read it, when I asked if he would kindly write it for me? he did so, and came with it for another interview. I was out visiting other friends and failed to see more of him, but the Psalm was written and left for me, which appears as written, with this communication. During the Conference, the late Charles F. Deems, D. D., then of the North Carolina Conference, and later pastor of the Church of The Strangers, of New York City, preached to a crowded house. He began by saying he had met "*Old Uncle Moro*" on his way to church, and told him the text from which he was going to preach, and asked if he were going to preach from it, how he would treat the subject? He gave him the divisions and outlines of a sermon from it, and the Doctor said they agreed with his views and he would follow them; which showed the African to be a theologian also. Later Miss Ellen Owen became the wife of the late Hon. Haywood Guion, and they lived in Charlotte, N. C., where I visited

them and learned of the death of the domesticated *African Prince*, but failed to learn more of his life and history, which I have always regretted. His name in his native language was *Omeroh*. The following is the 23rd Psalm as written by the ex-Prince in his native language, accompanied by his likeness, kindly furnished by the Honorable A. M. Waddell and Mr. H. M. Foard, of Wilmington, N. C., with additional testimony as given.

The old man died in 1864 and was buried in the family graveyard on the plantation of Gen. Owen, in Bladen county, N. C., and was said to have been a Free Mason in his native country.

AUTHOR.

Statesville, N. C., April 5, 1904.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مَزْمُورٌ عَلَى سَبْعٍ
مِجْمَدٍ : أَنَا كَتَبْتُ هَذَا الْكِتَابَ فِي سَنَةِ الْفِ وَوَاحِدٍ
وَتَمَانٍ مِائَةً وَتَمْسُونَ مِجْمَدٍ سَنَةٍ
فِي الشَّهْرِ ثَوْبَةٍ فِي الْيَوْمِ أَحَدِي عَشَرَ مِنْهُ
= = = = =

الرَّبِّ يَرْعَانِي وَلَا تَشَى يَجُوزْنِي : وَعَلَى الصَّرِجِ
الْمُغْشِيَةِ أَحَانِي وَعَلَى مَاءِ الرَّاحَةِ انْقِثَانِي :
وَالِي سَبِيلِ الْبَرِّ نَجِّسِي وَهَدَانِي لِأَجْلِ اسْمِهِ :
أَهْ سَلَكْتُ وَسَطَ لُحَالِ الْمَوْتِ فَلَا اخْشَى
مِنَ الْإِسْوَاءِ لَأَنَّكَ أَتَيْتَ مَحْيَاكَ
فَضِييَكَ هَمَّا عَزَيَانِي : هَيَاءَةً قَدَامِي
مَا يَدْعُو أَمَا مَرَّ أَعْدَايَ : هَنْتَ بِدَهْنِي رَاسِي
وَكَا سَدِّ سَفَرِي كَالْحَرَفِ : رَحِمْتَكَ
وَهَيَّيْتَ يَدْرِي كُنِي كَالْإِيَّاهِ مَحْيَا قَسِي
وَأَسْكُنِي فِي بَيْتِ الرَّبِّ هَلُولُ الْإِيَّاهِ مَزْمُورٌ

الِيلُويَا

أَنَا أَرْسَلْتُ هَذَا الْكِتَابَ
رَجُلًا يُدْعَى قُوتًا

أَنَا اسْمُهُ شَمْرَاهُ سَيِّدُ
وَأَسْمَا سَنَةِ هَذِهِ أَمَّةُ
أَمَّةَانِ يَرْمُكُ
بِرَدِّ اللَّهِ ضَرْبُهُ

We are indebted to Rev. John Fox, D. D., Corresponding Secretary of the American Bible House, New York City, for the cut from the manuscript furnished him of this 23rd Psalm. The following letter will explain itself :

NEW YORK, N. Y., April 12, 1904.

Dr. J. F. Foard,
Statesville, N. C.

Dear Dr. Foard :

I send you, herewith, a copy of the translation of the manuscript. It is a little startling to find that "Uncle Moro" still retained a little weakness for Mohammed.

The curious little square on the lower left-hand corner is a seal, but the meaning of it is not quite clear.

The translation was made by Prof. R. D. Wilson, of the Princeton Theological Seminary—a very accomplished Semitic scholar and I am sure you could not have gotten it more accurately done.

You will see from this which is the top and which is the bottom as the little square like this on the left hand corner.

Very sincerely yours,

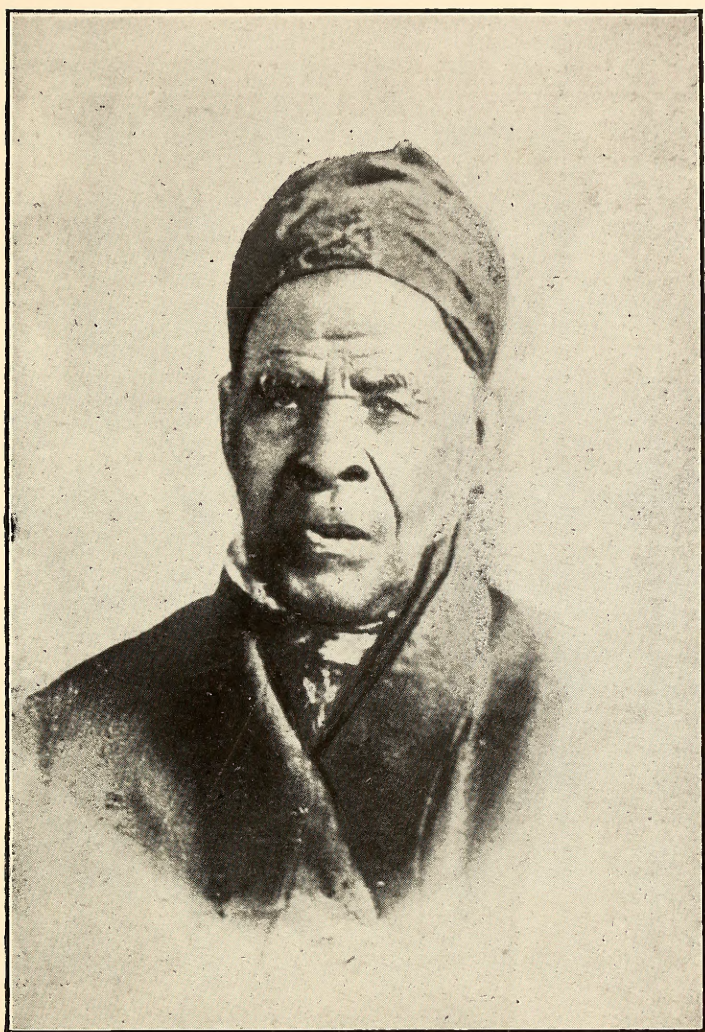
JOHN FOX.

TRANSLATION.

"In the name of God, the merciful and gracious. May God have mercy on the Prophet Mohammed. I am beginning to write this writing (manuscript) in the year 1855, in the month Nubah, in the eleventh day, Monday."

Then follows the 23rd Psalm.

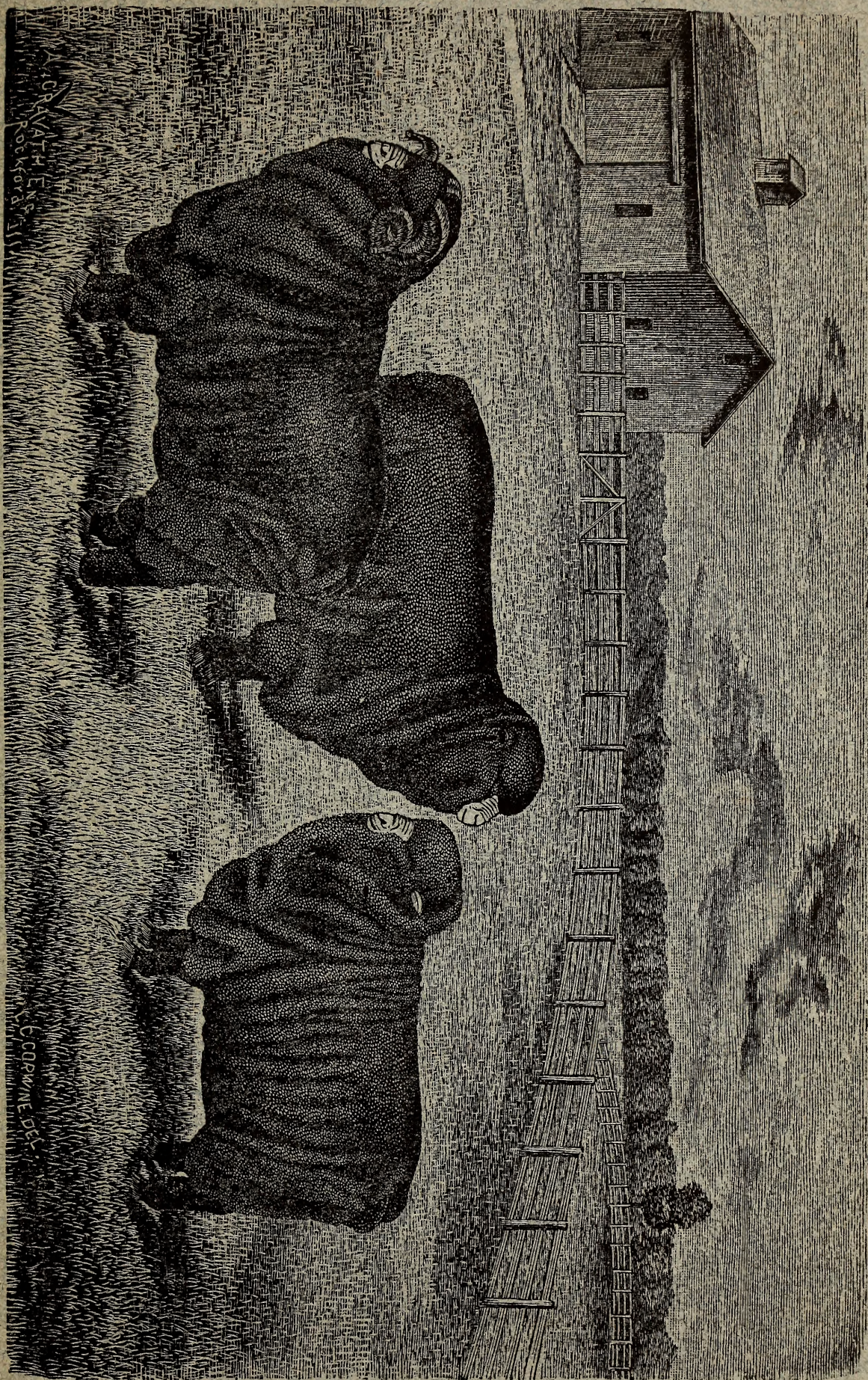
Then follows: "I have sent forth this writing (manuscript) through Thy mercy which is named over me."



"UNCLE MORO"

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JOHN F. FOARD,

Statesville, N. C.

Publisher & Proprietor.

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